

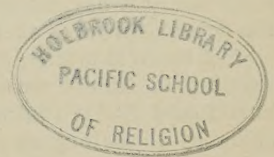
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The AMERICAN FRIEND

[NOVEMBER 10, 1949]

Thanksgiving in Jewish Customs

Anna L. Curtis



Five Years Meeting Sessions

Homer J. Coppock

Caesars Creek Centennial

Edith L. Haines

On the Devotional Life

William W. Clark



THE BOOK TO LIVE BY
RE-MINTING OUR WORDS

EDITORIALS

The Devotional Life . . . A Page of Personal Helps

"I WILL GIVE YOU REFRESHMENT"

William W. Clark is Assistant Professor of Philosophy and Religion in Earlham College. He will continue a series of devotional meditations on this page.

Many a time I have been ill at ease without knowing why. Weary from an over-load of doing and thinking, of longing and fearing, I have known the overwhelming need for peace. With futile effort I have pressed to find the way out, to recapture a quiet mind. Every attempt has seemed only to bring greater discomfort within me. The more conscious I have been of the need for positive goodness, the more easily it has deserted me in the flare-ups of temper or the aches of injured feelings.

Yet there is a way, and quietness and confidence can be restored in fullest measure to such a rebellious heart. I have found that if I faithfully follow a very simple rule and abide by it as long as necessary, release and refreshment will come. I thank Douglas Steere for the helpful suggestion he gave to us when I was a student at Hartford Seminary. It was a homely illustration: just to remind us of the fly buzzing and buzzing against the windowpane, seeking escape. Growing more and more tired, his futile flights more listless, at last he sinks, exhausted, onto the sill. He has given up—only to find the window open at the bottom! Now his wings suddenly become light again and in an instant he has flown to freedom.

The secret of peace and strength is the secret of letting go, of being still, of yielding to God. Stop pushing, stop striving, stop giving—yield and receive. Stop talking—listen. Erase the thought of what has been and what is to be—live only in this moment of stillness, of Presence. Do not even try to pray—be utterly quiet and relaxed in body and mind. Wait for it; "Wait patiently for Him."

Then in your silence (this is a promise) God's voice will speak, and your invisible self will rise again on its flight of freedom and service.

* * * * *

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

* * * * *

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

* * * * *

Come, behold the works of the Lord, what desolations hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Psalm 46.

* * * * *

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. Matthew 11:28-30.

AUTUMN

Leaves leave their moorings;
In the trees the sap
Sinks; now come southward birds
And cider from the tap.

By every country sign
We learn that summer's done;
Now Fall comes, and frost comes . . .
But they cannot harm the sun!

GRACE SHILLING WHITE

HARVEST MOON

The harvest moon rides high tonight.
He rakes with urgent prongs of light
New-frosted fields.

A silver tine just pierced my soul:
"O Harvester," I cry, "my goal
Of Spring's unmet.

"But here among dry stalks of pain
My harvest lies—one kernel-grain,
One seed of hope!"

DOROTHY NORTHROP

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Editorial . . .

When Is It Thanksgiving?

THANKSGIVING Day might well be a day of fasting rather than feasting, though we could never create an American holiday on the basis of self-restraint and abstinence. Thanksgiving in America has become a "time to eat." It should be a time to eat *thoughtfully* as in a great nation-wide sacramental meal. There are too many hungry people in the world, even in normal times, to justify the abandon with which we fill our festive boards. We should be reminded that some of the children, God's children, are eating to their own hurt; while his other children are hungry.

Thanksgiving ought to be a mood as surely as it is a day. What should be the thanksgiving mood? Should it not be humility, penitence, and gratitude blended into one? To thank God for the abundance of American farms and factories as though we are his favored few—his chosen people—is to profane Thanksgiving Day. Nation-centered thanksgiving denies God in a fundamental way by making him a kind of tribal deity.

To see clearly the nature of God as love, to realize his universality and then to respond in genuine gratitude, would mean the opening of his storehouses in America to his starving children elsewhere. Faith in that kind of God is the basis for feeding the world. Men will continue to starve until we take seriously and practically the faith that God is; that God is good; and that God is the Father of all men. Accepting this loving universal nature of God is basic to our thanksgiving. O give thanks unto the Lord—for he is good!

The Book To Live By

THAT is the topic for Bible reading, Thanksgiving to Christmas, and for Universal Bible Sunday on December 11. Literature for that purpose has gone to all ministers and a presentation is printed elsewhere in these pages.

The Bible reaches its greatest level of service to men when they try to see it as a whole. Only then can its message be understood. Like an untouched negative it exposes the sins of men, even those of its heroes, but it draws its broad lines upward in a rising sweep toward the One who stands at its crest.

It is a long way from the song of vengeance by Lamech to the Canticle of Love by St. Paul. It is a vast span from the judgment on Achan in which many die for the sins of one, to Calvary where one dies for the sins of many. It is a long way, but there is a way and one can trace the milestones on it. Catching the broad sweep of its upward way is necessary if separate books, chapters, and verses come to have their full meaning.

There is a center of gravity in the Bible. Its earlier pages trend toward the magnetic pole of redeeming love. Obscured though it may be at times,

something great is struggling for birth, and that birth is finally marked at Bethlehem. There is fulfilled in the "Sun of Righteousness" the promise of the candle lights in the darkness. The Bible is not level. It climbs and it invites us to climb.

Once having swept the high level of a suffering Redeemer, the human mind still tussles through the New Testament trying to understand more fully what *really* happened when the Saviour of men lived, died, and rose again.

Now and then the mind of an apostle comes to a white blaze of truth which lights up all else in his "theology." St. Paul's canticle of love in I Corinthians 13 flows like music over all else that he has written, and answers his searching words. One who catches the spirit of poetry and music will find his way with the Bible more illumined as he reads. One can never profit greatly if he tries to read it like an encyclopedia, or a dictionary. He must read it with a sense of wonder and imagination, and a heart ready for great surprises.

With the new Standard Revised Version coming so recently to the book shelves of our stores and libraries, now is a good time to read, and to read widely in it. By all means we should read it by "books" before focussing on chapters or verses. We do not find the Bible by finding excerpts from it. We have found it only when we find the way it is leading us.

Re-minting Our Words

NOW and then our words and phrases need to be melted down and re-coined. They serve a given time by making ideas available and by putting them into the channels of exchange, but they can never be exact, and cannot be accepted at face value. They are always subject to discount in the "market" of ideas.

For instance, there is hardly an extended discussion that does not raise the question of definition of terms. "What do you mean by democracy?" is a common question in public debate. The same question can be applied to such words as socialism, free enterprise, and social control in the political realm; or to grace, inspiration and faith in the realm of religion. It is when men try to define their terms, in different words, that they come nearest to understanding one another. These attempts to define terms are generally more profitable and reconciling than the debate of the main question.

Much of the quarreling of people in politics and religion has been due to their inability to re-coin words, or to the lack of words available. A people with only five hundred words in their vocabulary would have more reason for quarreling than those with five thousand, for they would have less facility in making themselves understood. Words—many or few—are but vehicles.

Life is always over-brimming our words. The dog-

matic approach is generally impossible, for spirit is more fluid than language, and spirit is the essence of life. Imagine, for instance, the predicament of the man whom Jesus healed of his blindness. Let us transplant that story to our day, for the moment. "Give us a clear and precise statement of your experience," the critics demand, "Who is this man that healed you? Was he of our Faith? What defense can you offer for the validity of your healing?"

With unclouded eyes, but with hesitant speech he might reply, "You ask me to pass your examination. I have never found it easy to express myself in words. I have never had a course in systematic theology nor have I been exposed to the philosophy of religion. My words are inadequate to tell you how it all happened, but I have had an experience. This man touched my eyes and bid them have sight. Suddenly the light of the sun bathed my innermost being and I knew my very soul was cleansed. I can tell you only this, that whereas I was blind, now I see." In that experience and in the telling of it the hard coinage of the law is devalued in the markets of life.

"Grace" as the Overtone of Life—I

THE word, "grace" is one that has been re-coined. In its original meaning it carried somewhat the idea of grace as used in our ordinary speech today, as when we speak of persons with grace or charm. In that sense it means the margin of graciousness that goes beyond the bare requirements of decent living.

It is like the overtones of a bell. In making chimes or carillon bells we are told that the primary tones, which are those heard when the bell is struck, are not

so difficult to produce in the making and finishing of the bell, as the overtones, or lingering hum. To tune the overtones the lip of the bell must be scraped until it is accurate.

It is equally true that the primary tones of our living are relatively simple. We do not find it hard to refrain from ordinary *theft*. We are not tempted to break into our neighbor's house and take his money. But we find it more difficult to go beyond the rule and produce the overtone of *generosity* toward him.

We would not *murder* any one in a hand to hand encounter. The very idea of murder shocks us. Our primary tone is sound. But what of the subtle forms of "murder" through character assassination. The primary tone is easy, but the overtone is difficult.

We would not tell an outright *lie* about another person. Our conscience would forbid a falsehood made "from the whole cloth," but we might find it easy to repeat a rumor, or even to report a fact which, though true, ought to be forgotten. The primary tone is true, but the lingering hum is discordant.

Although there is a new meaning of "grace," which we shall present in the next issue of this journal, the original meaning still has value. The Christian "graces" should adorn the bare hand-to-mouth existence of our moral living. There was an aura of grace around the life of Jesus. He went beyond the demands of law and over-lived the rules. The lingering hum of his life is still with us. His overtones are true.

And now, in the spirit of St. Paul, may the grace of our Lord Jesus Christ be with us all.

E. T. E.

The Five Years Meeting Sessions

By Homer J. Coppock

PREPARATION is now being made for the assembling of the largest organized group of Friends in the world. For the tenth time the sessions of the Five Years Meeting will bring together representatives from the constituent Yearly Meetings, now eleven in number, having a total membership of a little more than seventy thousand. There will be about one hundred and twenty-five official delegates, but many times that number will be present from other Friends' groups in America and from various parts of the world. The time is announced for October 19 to 25, 1950, and the place is Richmond, Indiana.

The meeting of the Five Years Meeting is considered one of the most significant gatherings held anywhere within the Society of Friends. But significance is not automatic and depends neither on age nor size. The Five Years Meeting is comparatively youthful, not yet having quite reached the half-cen-

Homer J. Coppock is chairman of the Program Committee for the sessions of the Five Years Meeting, October 19-25, 1950. Here is an enlisting call to Friends. Homer Coppock lives in Overview, Spring Grove, Richmond, Indiana.

tury mark, and the large number reported can not be taken to mean that vigorous Christian living is clearly in evidence on the part of all who are listed as members. Significance depends largely upon present-day vitality geared into issues upon which life and death are determined; and those we face today can not be confined to geographical boundaries. In the light of this statement, will the next sessions of the Five Years Meeting be really significant?

We shall be meeting at a time when the issues demand that we go beyond the mere exchange of pleasantries and the personal enjoyment of an enriching

sense of world fellowship among ourselves. As Friends, we ought to be able to look with some degree of spiritual maturity upon the needs of a frustrated world. We ought to plan to meet constructively, in so far as we are able by the help of God, some of the expectations of a world looking to us for a leadership more than it has ever done in our history. Not only individuals but also large groups of people are asking us to help them find the way of salvation. Some things that we have done have caught their attention and they have confidence that what we can do will make a difference. They have seen some noble Christian living and have noted that a hand of helpfulness has been held out to many who have been in distress. New doors now seem to be opening for giving assistance in quieting international tensions, and the hope is being expressed that we may have some part in preventing the world from

being engulfed again in a military cataclysm.

When we assemble at the Five Years Meeting we should be prepared to do more than refurbish and rearrange our machinery. Such organized programs as are needed for these days, and those to follow, should be subject to modification in the light of great issues to which we must be directly related. We must come to grips with the great currents of life and try to direct them into channels of Christian action. Otherwise we shall drift, along with others, in the currents of selfish ambition. To be content with aiming at a quiescent status quo may mean death or submergence in a lower level of human affairs. Our objectives should be re-examined, re-adjusted, and re-stated.

We are called upon to face anew the meaning of being Christian against present odds, and to reaffirm our stand as Christians. We dare not do anything less. We can not offer a salvation that comes from any other than Jesus Christ. We must experience it as individuals and apply it to all the evils of a sinful world, however large and powerful may be the groups with which we are dealing. We must face the issue of being at odds with other Christian groups whose members are not in sympathy with our testimonies regarding war and social injustice of every sort. If our testimonies have become only history, we must realign ourselves and with new courage prepare to do the things that are Christian for us, not only in matters of faith but as applied to a way of life. The emergencies of these days require that we go beyond the earlier steps of Christian experience into the upper levels of full commitment where we gain the power and the spiritual insights which make us ready to enter these open doors of significant service. Pentecost is to us more than an historical incident in the life of the early church. It has been repeated and can be repeated again in such meetings as that to which we look forward. But it is not confined to single events. It may be continuously in evidence and expressed in every human situation.

Our directives for this day are those which Moses spoke to the children of Israel as they faced the Red Sea, "Go Forward," and in those directives found in the final words of Jesus to his Disciples, "Go Ye." Under the sense of such an imperative the theme chosen for the 1950 sessions of the Five Years Meeting is, "Advancing with Christ." It is in his name and with his power that we can go forward in following out the program that he set forth. In preparation for the meeting, and for the days

ahead, a full year will be given to stimulating us for the advance we ought to make.

Present planning centers around the designation of five special fields of interest, one of which will be considered each of the days assigned for discussion and deliberation. Each day will begin with group meetings for worship and discussion. These will be followed by general meetings in the morning, afternoon, and evening, with major public addresses given at the latter time. Participation in discussion will be open to all present and it is expected that much of consequence will be contributed by persons who are not members of the Five Years Meeting.

The Program Committee is now asking for suggestions as to subjects to be included in the special fields of interest and for ways of helping to make the gathering measure up to its highest possibilities. Such concerns should be addressed to THE AMERICAN FRIEND.

Ecumenical thinking is not, as some imagine, a whittling away of one Christian truth after another until at last some irreducible minimum is arrived at which all Christians must believe. It is the adding of one aspect of truth to another in a mounting process till we find a common mind which can look down with a fuller understanding upon our differences.

From the report of a delegate to the Conference of Irish Churches published in the Church of Ireland Gazette.

WANTED: A ROOM IN BETHLEHEM!

Take Christmas to Bethlehem this year. Among the millions of refugees in the Palestine area there are hundreds of Christian Arabs who are refugees in Bethlehem and vicinity. They are in desperate need of our aid. Church World Service has been authorized to conduct a special "Bethlehem Appeal" this Christmas season and to receive funds directly from those who desire to help. If you want to make a Christmas present to this "Bethlehem Appeal," please send your check to Church World Service, "Bethlehem Appeal," 214 East 21st Street, New York 10, New York. The American Friends Service Committee is also doing relief service in Palestine and welcomes contributions for that purpose.

"The hardest thing of all is left—the conquest not of time and space but of ourselves, of our stupidity and inertia, of our greediness and touchiness, of our fear and intolerant dogmatism."

Emily Greene Balch

WORLDWIDE BIBLE READING "THE BOOK TO LIVE BY"

THANKSGIVING TO CHRISTMAS

*How to Find Help
From Bible Reading*

- 1—Read carefully and unhurriedly. "Time exposures," not snapshots, should be the rule.
- 2—Read thoughtfully and prayerfully. Try to imagine the scenes.
- 3—Read expectantly and reflectively. Look for the personal message for YOU in each day's passage.
- 4—Read till a verse strikes fire. Your own response to God's message is vital. When He condemns, bow penitently. When He offers help, place your hope on that assurance. When He commands, obey. When He guides, follow.
- 5—Copy out a key verse daily. Carry it with you, refer to it, and repeat it again and again throughout the day.
- 6—Set aside and keep a regular daily time for reading.
- 7—Make it a habit. Enter the New Year as a daily reader of the Bible.

These readings feature Bible selections which bring out helpful truths concerning the theme.

Thanksgiving, Nov. 24	.....	Psalms 23
Friday	.....	Psalms 27
Saturday	.....	Psalms 103
Sunday, Nov. 27	.....	Isaiah 35
Monday	.....	Romans 12
Tuesday	.....	Isaiah 55
Wednesday	.....	I Corinthians 13
Thursday, Dec. 1	.....	John 14
Friday	.....	Psalms 8
Saturday	.....	Revelation 21:1-7
Sunday, Dec. 4	.....	II Timothy 2
Monday	.....	Micah 6:1-8
Tuesday	.....	Acts 17:16-34
Wednesday	.....	Revelation 22:1-7
Thursday	.....	John 3:1-17
Friday	.....	I Thessalonians 5:12-28
Saturday	.....	Mark 4:1-20
Universal Bible Sunday,		
Dec. 11	.....	II Chronicles 7:11-18
Monday	.....	John 4:1-14
Tuesday	.....	Luke 10:25-37
Wednesday	.....	Matthew 25:31-46
Thursday	.....	Exodus 20:1-17
Friday	.....	Matthew 6:5-15
Saturday	.....	Psalms 119:33-40
Sunday, Dec. 18	.....	John 1:1-14
Monday	.....	Matthew 5:1-12
Tuesday	.....	Isaiah 9:2-7
Wednesday	.....	Romans 8:12-39
Thursday	.....	I Corinthians 15:35-58
Friday	.....	Isaiah 40
Saturday	.....	Isaiah 53
Christmas, Dec. 25	.....	Luke 2

If you wish to make Bible reading a daily habit, speak to your minister, write your denominational headquarters, or request a list of "Daily Bible Readings—1950" (U-139) from

AMERICAN BIBLE SOCIETY, DEPT. U
450 Park Avenue, New York 22 N. Y.

Thanksgiving for the Harvest

A Story of Jewish Customs

By Anna L. Curtis

Anna L. Curtis is associated with the Island Press, 470 West 24th Street, New York 11, and Friend of New York Yearly Meeting.

THE Feast of Tabernacles or Booths, one of the most important of all the Jewish holy days, is held partly in memory of the rude dwellings which the Children of Israel built for themselves in the Wilderness. Later, after they had settled in the Promised Land, they put up little huts or booths to live in while they gathered the autumn harvest. With the building of the Temple came the great annual pilgrimage to Jerusalem, to give thanks for the Harvest. The festival received its name, Succoth, or the Feast of Booths, from the word for booth—Succah.

The solemn Day of Atonement comes only a week or so before the joyous Feast of Tabernacles. Many a good Jew goes home from the synagogue on the Day of Atonement, eats his supper, and then steps into his back yard to drive a stake into the ground for the beginning of his little tabernacle or booth. Of course, he need not do this; it does not take long to build the symbolic hut. The point is that he thus shows his love for the holy days of his people. One is no sooner ended than he begins to plan for the next one.

In the days of Christ every male Israelite was expected to make the pilgrimage to Jerusalem three times a year—first in early spring for the Passover, then a little later for the barley harvest, and finally in the autumn with the offering of grapes and late wheat. Just as for the Passover, the mothers and older children accompanied the men whenever possible, traveling from every corner of Palestine to Jerusalem, carrying their offerings, and singing the songs of pilgrimage, such as the 122nd Psalm—"Our feet shall stand within thy gates, O Jerusalem."

After the offerings had been laid upon the altar, in gratitude for the harvest just gathered, the people prayed for the rain and dew which should make the next crop possible. Palestine has a dry season and a wet season. There is often no rain at all from May until September. The rainy season normally begins immediately after Succoth, toward the end of October. So two important parts of the old Succoth festival were the prayers for rain, and the Feast of the Water Pouring held at the brook Kishon. Here the people gath-

ered, and poured water upon the ground, to represent the down-pour of the rainy season. There were also processions, in which the pilgrims carried torches, or branches of palms and willow. The willow may have been used because its trembling leaves suggested the needed rain. Even today willow branches are shaken during the prayers on the seventh day of Succoth.

Dispersed over the world, and for centuries forbidden to own land, the Jews still celebrated their Feast of Tabernacles. Locked into their ghettos, they yet secured branches of palm, and dreamed of planting their own fields and vineyards again. Today, at the Feast of Tabernacles, every synagogue builds a Succah, of lacing branches and hanging fruits, and every Orthodox Jewish family which can possibly do so builds its own little booth in which to eat its meals during the festival. Those who live in the country or in suburbs, of course, can easily obey the old tradition. But even in cities there are backyards available, and often the tops of tenement houses will show a few branches laid across supports to represent the rude shelters of the desert wanderers. Holes must always be left between the branches, so that the modern booth-dwellers may look up at the stars, as did their ancestors in the desert, and remember that God guides both the stars and His children.

In the Succoth celebration of today, branches of myrtle are bound with the palm and willow for use in synagogue and home. Citrons, too, are used. These and the palm branches come directly from Palestine, if possible. They symbolize the ancient land and her people. The palm may droop, the citron may wither, but both still live. So is it with the people of Israel.

The eighth and last day of the harvest festival is a day of thanksgiving for the Torah or Law. It recognizes that "man does not live by bread alone." On every Sabbath day of the year, portions of the Hebrew Bible (our Old Testament) are read in the synagogue services—the Prophets, the historical books and, above all, the Law, the five books of Moses. The readings are so arranged that the entire Torah is read in exactly a year's time. The last chapter of Deuteronomy is read on this last day of Succoth, and as soon as this is ended, the reader turns back to Genesis, and

starts again—"In the beginning, God created the heavens and the earth."

There is an old saying that if the reading stopped with Deuteronomy on this day, the Evil One would think that the rejoicing were because the people had at last fulfilled their year's duty. But as they immediately begin the Torah anew, he sees that they are happy at reading it again; that this is no dull duty, but a joy; and that these people will never weary in their study of the Law.

On this day when the ending and the beginning of their Law is presented to them, the children of Israel give God fervent thanks for their treasure. Again and again they have proved that it is indeed a treasure to them. They have saved their copies of the Torah, in times of war or persecution, even if all else was abandoned to destruction.

QUAKERS ON THE AIR

November 20, 1949 — 9:30 to 10:00 a. m., Central Standard Time, over the CBS network: the "Church of the Air" program will present Errol T. Elliott, executive secretary of the Five Years Meeting of Friends, and Clarence E. Pickett, executive secretary of the American Friends Service Committee, on Quaker testimonies and their application to the world today. The Earlham College Choir will sing.

This broadcast on November 20 occurs during the Sunday School hour for many of our Meetings. A radio might be installed and tuned in at 9:30 Central Standard Time or 10:30 Eastern Standard Time, and thereby furnish a part of the program for discussion or worship for the Sunday School or any of the classes.

November 13, 1949 — 3:00 to 3:30 p. m., Central Standard Time, over the NBC network: the "Living—1949" documentary program will be devoted to an account of the Service Committee's self-help housing project at Penn Craft. December 18, 1949, 3:00 to 3:30 p. m., Central Standard Time—over the NBC network, a second "Living—1949" program will be devoted to the Service Committee's slum rehabilitation project in Philadelphia.

Observances of the 75th (Diamond) Anniversary year of the National Woman's Christian Temperance Union which have been up-to-now highlighted by the organization's Convention held recently in Philadelphia, will be additionally climaxed November 18-20 by prayer and praise services and memorials to the founders by state and local unions throughout the country.

CAESARS CREEK CENTENNIAL

On September 18, Caesars Creek Meeting in Wilmington, Ohio, Yearly Meeting observed the end of a century for their present meetinghouse. The following is a condensation of the historical paper read by Edith L. Haines.

Around the turn of the century many Friends came north (on account of slavery). Membership at Caesars Creek was largely made up of Friends from Cane Creek, in South Carolina. Cane Creek moved as a Meeting, bringing their records with them. Here we find such names as Cook, Compton, Conner, Coppock, Farquhar, Furnas, Hollingsworth, Kenworthy, Mills, Millhouse, Mendenhall, Spray, Whitson, Wilson and many others, many of which are familiar among Friends of our community today.

The customs of their fathers and grandfathers were rigidly complied with, and none more so than the necessary provision of erecting at once a suitable building in which to meet and worship God. As early as 1805 these Friends met in an "indulged meeting," and in 1807 these settlers along Caesars Creek erected a log house on the grounds on which stands the present meetinghouse.

Friends assembled at Caesars Creek and Monthly Meeting was opened. The minutes and proceedings are as follows: "At Caesars Creek Monthly Meeting held on the 26th of the 5th month, 1810, Robert Furnas is appointed clerk for one year. Then the Meeting concluded." Thus is recorded the beginning of Caesars Creek Monthly Meeting of Friends. Many years have passed by and many generations lie in the graveyard near-by but Caesars Creek Monthly Meeting still meets regularly to transact its business.

We have no record of the size or design of the early meetinghouse, but it was a log building. The Meeting grew so rapidly that by 1846 a need was felt for a more suitable building and in 1849 the present structure was built for \$620. A library was established in 1830 for use by Friends of this Meeting, but it was 1856 before the "First-day Scriptural School" was held at Caesars Creek. Each term was under the care of a committee, but sessions varied in length, due largely to the weather.

Early Friends were busy doing relief work and members of Caesars Creek sent contributions to many causes. Following the establishment of Wilmington Yearly Meeting they helped financially with the building of an auditorium. In 1903, they paid a per cent of the cost of a new cement walk in front of the college and helped on insurance on college property. Throughout the

years they have been generous in their support of Wilmington College.

Many items of interest in the life and manners of the early days are recorded. Rules of discipline were rigidly enforced and no "frivolous" thoughts or actions were tolerated. Committees visited the offenders and they were disowned unless they made a statement regretting their actions.

In 1905, the meetinghouse was remodeled. Partitions were removed, making one large room, with a semi-circular rostrum at the north side. The

old benches were removed and new benches took their places.

The stone wall around the cemetery was built in 1869. The name of the builder is not recorded, but so great was his skill that he could look at a stone and determine whether or not it would fit a particular place. So, for many decades, these limestone slabs, brought from the creek bottom below, have lain piled up without mortar, to make a wall "that the departed might rest more quietly, shut off from the world outside."

NEW MEETINGHOUSE AT CENTRE, NORTH CAROLINA

Orval Dillon, minister of Centre Meeting, here tells briefly the story of a building plan that is not usual. Rarely does the membership of a church enter so fully into the full process of building, from felling trees to the dedication.

The first meetinghouse at Centre was a log building erected in 1763. The meeting for worship was established in 1757 and the Monthly Meeting organized in 1772. This is one of the older Meetings in North Carolina. This Meeting was named Centre because it was about mid-way between Cane Creek Meeting and New Garden Meeting, being set off from New Garden. The membership is now slightly more than 300. The new building is the fourth to be built at Centre. It is brick veneer with an asbestos roof.

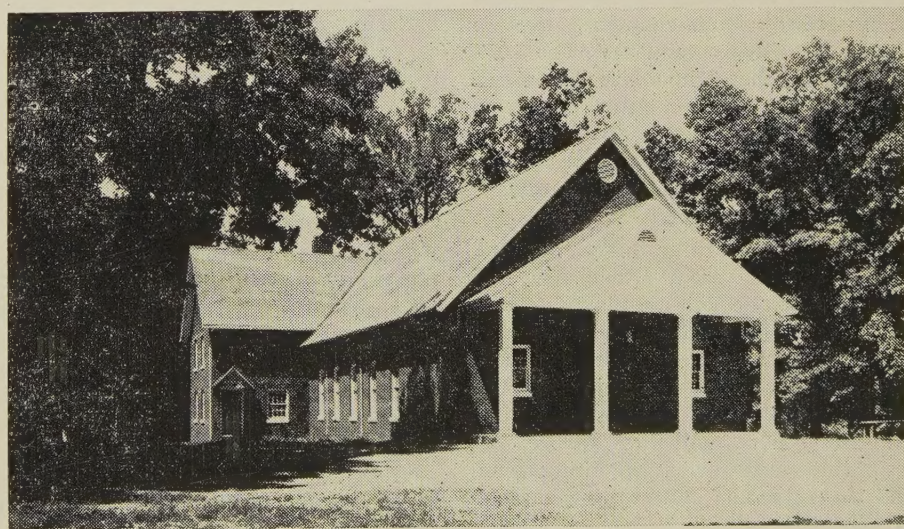
Ninety thousand feet of lumber were cut from donated trees within a five-mile radius of the meetinghouse. It was sawed into lumber and piled for drying on the meetinghouse grounds. A planer was stationed on the grounds and all the lumber was dressed as used. All of the old building which was suitable

was used—the front doors being made from the oak floor joist of the old building, and the black strap hinges saved from one of the older buildings. Approximately one-fifth of the labor was donated.

The building includes a worship room to seat approximately three hundred and fifty, twelve Sunday School class rooms all above ground, a kitchen, boiler room, and large auditorium in the basement. The entire building is furnished with steam heat.

At the present the Sunday School rooms are not all completed and the floor is not in the basement. We are operating on a cash basis and do not intend to go in debt. We have spent a little more than \$25,000, with more than half of it being raised in the last fifteen months. We plan to have the building completed this year. The Meeting will be free of debt and, according to contractors, we shall have a building worth \$80,000.

The building committee is Edgar Murrow, chairman, Ethel Farlow, Ruth Hockett, Murray Hodgins, Hubbard Rockett, Orval Dillon. The treasurer is J. Phal Hodgins, Route 1, Pleasant Garden, North Carolina.



NEW CENTRE MEETINGHOUSE

The Sunday School Lesson

Prepared by RUSSELL E. REES

For November 27 — Jeremiah, a
of God

Jeremiah 1:9, 10, 18, 19; 22:1-3, 13, 14;
37:15-17

The singer may be different, but the song is the same as one turns from Isaiah to Jeremiah. It is true that there is a sadness in Jeremiah's singing which is not so prevalent in Isaiah, but if Jeremiah wept it was for the unrepentant spirit of his nation. He found himself often standing alone, often misunderstood and misrepresented by his neighbors. They called him a dangerous man, disloyal to his nation, and he could only insist that he was of all men most loyal, but that he could not support the nation and the rulers in an evil program.

Dr. Gordon, in his book, *The Rebel Prophet*, with great insight writes, "Society hates the defiant individual with a terrible hatred, a hatred unrelied by mercy. It heaps upon the exceptional man its vilest stigma and crowns him with the terrible curse of loneliness." This feeling of loneliness is one of the greatest crosses of the prophet. Loving his fellow men and his country with a consuming passion, he yet finds that he must be their critic and their gadfly. In a better cause he feels the full weight of Hamlet's lament; "The time is out of joint; O cursed spite, that I was ever born to set it right."

There were moments when Jeremiah rebelled against his role as prophet, wanting to be at peace with his neighbors, but when he said, "I will speak no more," there was a fire in his bones and he had to speak. The two passages in this lesson from chapter 1 explain the basis of this compulsion. The Lord had put his hand upon him, and had put his words in his mouth. He was no longer a man who could do as he pleased. He was commissioned and appointed to speak the clear words of truth as he saw them.

It is a fearsome thing to be a prophet, full of dangers from either side; the danger that one will be too timid and so speak only a part of the truth; and the danger that one will be too bold and outrun the true message that has been given to him. The prophet is thus vulnerable from both sides, the defenders of the status quo calling him a rebel, and the extremist calling him conservative.

For the comfort of the prophets, how-

ever, let it be said that from the perspective of the twentieth century that God's promise to Jeremiah seems to have been richly fulfilled, "they shall fight against thee, but they shall not prevail against thee, for I am with thee saith the Lord." The figure of Jeremiah so dwarfs the contemporary kings and priests that we wonder why people of his own time could not see it. That is, we wonder until we turn to our own time and discover that we are perhaps as blind as the people of Judah.

The kings, the princes, and the priests received the full blast of Jeremiah's condemnation. He did not make the mistake of blaming "systems" and "ideologies." He went straight to the heart of the matter and challenged the individuals who were responsible for the evils. His thesis was simple and clear; he said that a nation which practices evil is preparing its own destruction, and evil he defined as mistreatment of the poor, violence to the stranger, extravagance, not paying adequate wages for services rendered, and oppression of the helpless.

Human progress is a costly business. "The vanguard must pay the price with its blood for the advance of human forces." The part that is played in this human advance by the prophet, the one who speaks forth truth as he sees it, cannot be over-estimated. "Would that all the Lord's people were prophets."

Questions:

1. Why did Jeremiah shrink from speaking to his time? Is it normal to dread social ostracism? If one sought such ostracism, would it indicate a warped personality?

2. How much of Jeremiah's definition of evil do you think is valid? How would you define evil?

For December 4—Jeremiah Denounces False Prophets

Jeremiah 23:16, 21-32

Jeremiah was quite fearless in declaring the truth to the kings and princes of Judah. He was equally fearless in carrying his charges of corruption to the temple and the priests. Then he found that he must be just as courageous in leveling his shafts at the prophets, at least at the false ones.

There is almost nothing that is as tragic as the profaning of the sacred, the using of noble words as a screen for the ignoble. The deepest sin indi-

cated by many writers of the Old Testament is the calling of evil, good; and the good, evil. No evil is so dangerous as the evil that is proclaimed in the churches as the word of God. I suppose this is the reason that early Friends developed a hostility toward the "professional ministry." They saw how easily we find good excuses for the wrong practices which make our own position more secure.

Let us in all humility admit that it is often almost impossible to tell the difference between the true and the false prophet. The false prophet uses all the splendid old words which are dear to the hearts of true religionists. And if, in addition, he caresses a few of our own pet ideas, he becomes almost impregnable in his position.

Jeremiah makes certain charges against the false prophets which need careful examination. The false prophet is not sent from God, he relies upon dreams or visions; he does not denounce the evil of the day, he leads people to err, and he is complacent about his society and about people.

Dr. Andrew Zenos has set up the following differences between the true and false prophets of old: (1) The true prophet has a message from Jehovah, accompanied by inspiration, (2) he has an absolute disregard for the acceptability of his message by his audience, and (3) a similar disregard for the consequences of his delivering it on his own comfort and welfare.

A Sunday School class might try out these tests and see whether or not they are adequate tests. How do we practically judge the messengers of God? Can we judge alone by eloquence? Can we judge alone by knowledge? Can we judge alone by emotional fervor? Can we judge alone by ideas? What was there in addition to these somewhat outward evidences that caused Robert Barclay to say, "When I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart; and as I gave way unto it, I found the evil weakening in me and good raised up."

All men are to some degree the products of their time and environment. What I say and think is partly because of the people among whom I have lived. In the books I have read, the thoughts I have thought before. How can I be sure that this great new insight that comes to me is not simply the end term in a long series of thoughts and events? What do I mean when I say that this is the Word of God? Was not Jeremiah saying that all that a man is helps determine the quality of his message? Is

(Continued on page 369)

Friendly Life — Far and Near

An interracial relationship is found through the ministry of K. Roy Johnson as evangelist in a series of meetings at Pleasant Grove in Western Yearly Meeting. B. Orville Fisher is pastor.

* * * *

Vernon and Florence Brown of Washington, D. C., enroute to a conference in Omaha, Nebraska, visited Friends in the Mid-West. They stopped, among other places, at Mooresville, Indiana.

* * * *

At the annual meeting of the North Carolina Council of Churches in High Point, September 13, Dr. Clyde A. Milner, president of Guilford College, was elected president.

* * * *

Lloyd Bailey of the Friends Committee on National Legislation, Washington, D. C., was a recent visitor in Wichita, Kansas, speaking at University Friends Church, among other engagements.

* * * *

James and Elsie Coney of New England Yearly Meeting have been in visitation with North Carolina Friends. They were with a Young Friends Quarterly Meeting and the Mt. Airy Local Meeting.

* * * *

Dr. Frank C. Laubach, author of *The Silent Billion Speak*, and *Each One Teach One*, was a recent chapel speaker at Earlham College. He is world famous as a teacher in reading and writing in retarded areas of the world.

* * * *

Harold N. Tollefson and family are now located in Richmond, Indiana, where Harold Tollefson will direct promotional work for the Five Years Meeting. Their new address is 521 Southwest A Street.

* * * *

Friends of Marion, Indiana, united with other Protestants in a Reformation Day service on the evening of October 30. Elton Trueblood was the speaker. In the morning meeting for worship at First Friends, Professor Sterl Phinney spoke on "Why Protestantism?"

* * * *

Several Iowa pastors are retiring from active pastoral work including: George B. Evans, who has been serving at Bloomington; Alvin Hoskins of New Sharon; Roy Philby of Albia; Edward Thompson of Lynnvill; Herschell Mendenhall of Middle River; and Anna Albery of Smyrna.

* * * *

Joseph Compton, professor in the Music Department of Earlham College,

was one of the Jamaica work campers last summer. He took pictures of the camp work and is showing them in Friends' groups. He and his films were the program at the men's meeting in Muncie, Indiana, recently.

* * * *

Armin and Mary Jane Saeger, who helped with Vacation Bible School work among the Kickapoos in 1948, returned to Oklahoma about October 1st this year, as special representatives of the Junior Missionary groups sponsored by the United Society of Friends Women.

* * * *

A book by Takeo Iwahashi, blind Quaker of Japan and a visitor in America, under the invitation of Helen Keller, is entitled *Light from Darkness*. Friends may want to time their reading of this book with the visit of Iwahashi. It may be purchased through the Friends Book and Supply House, Richmond, Indiana.

* * * *

Friendsville Academy in Tennessee is recovering its pre-war academic status. College-trained teachers have been secured, equipment expanded, and an eager student body enrolled. This means that costs have also increased. Friends are encouraged to send contributions to them to assist in this educational project that carries on its good work under Friendly leadership.

* * * *

Lawrence Senesh, a professor of Denver University and formerly a citizen of that part of Hungary which has belonged to Yugoslavia since 1918, spoke recently to Denver Friends on the International Service Seminar recently held. The Seminar examined the prejudices which create the soil of war. The young people have returned to their campuses to set up smaller groups on the same pattern as the seminar.

* * * *

On October 13, Harold Evans and Clarence E. Pickett called on President Truman to discuss the possibility of amnesty for men now in prison, or those recently released from prison for non-registration under the Selective Service and Training Act. They also discussed the possibility of amnesty for similar cases under the 1940 Act. The President indicated his willingness to discuss this with the Attorney General.

* * * *

On October 14, a group of Friends largely suggested by the Executive Board of Directors of the AFSC, met

with Pandit Jawaharlal Nehru, the Prime Minister of India. These Friends included Clarence E. Pickett, Anna C. Brinton, Harold Evans, William Eves, III, Elmore Jackson, Eric W. Johnson, Richmond P. Miller, Blanche and W. Stuart Nelson, Ray Newton and James G. Vail.

* * * *

Earlham College recently took the lead among mid-western schools in presenting the case of the needs of independent, private colleges before the heads of industry. The Quaker School was host to one hundred and twenty-five business executives from ten counties of Indiana and Ohio, at a joint education-industry dinner held at the Forest Hills Country Club near Richmond. Attending the affair also were heads of twelve Indiana colleges.

* * * *

Elsewhere in these pages is an announcement of "Ye Corner Cupboard," a thoughtful creation by Edith Meredith Koontz of Mooreland, Indiana, Friends Meeting. Edith Koontz represents a Quaker family and tradition whose spirit flows into this plan. It will be a treat for those who, in driving distance, can visit this home.

A blind boy of Mooreland, Indiana, rides his bicycle down the highway to a little old school house where he grinds corn meal. His corn meal is only one of several representations in "Ye Corner Cupboard."

Friendly Fellowship

ANDERSON, INDIANA—Keith and June Sarver, evangelists of Watseka, Illinois, closed a two-weeks' service at Anderson, Indiana, on October 23. The meetings were well attended not only by people of Anderson but also of neighboring Meetings. Their ministry in sermon and song brought a response, for the presence of the Holy Spirit was

FRIEND SEEKS LOCATION

A woman Friend, graduate Home Economist with work in nutrition; with experience in teaching Home Economics and Physical Education for ten years in high school and academy; with twelve years service as home agent, including work in women's clubs, 4-H clubs, office management, recreation and dramatics; and with experience as house mother on a campus, would like to settle into a Friends' community. Write Box H. P., care of THE AMERICAN FRIEND.

manifest. Flannelgraph lessons by June Sarver were appreciated by young and old. Albert Bohnert is minister of the Anderson Meeting.

* * * *

FARMINGTON QUARTERLY MEETING fall sessions were held at Collins, New York, October 22-23. Among visiting Friends were George Wood, Lynn, Indiana, former clerk of New York Yearly Meeting; Truman Whitaker, Poughkeepsie, New York, co-chairman of the Yearly Meeting Board on Religious Education; George Downing, Cornell University, chairman of Young Friends activities in the Yearly Meeting. Following the youth meeting on Saturday evening, plans were made for a week-end conference for Young Friends of Western New York at Collins, January 27-29. On Sunday afternoon a meeting was held in the old Friends meetinghouse at North Collins, which had not been used regularly for some years.

* * * *

GREENSBORO, NORTH CAROLINA — The Bible School of Greensboro Monthly Meeting held its Rally Day on October 2. Promotions were announced and members of the Children's Department had part in an interesting program. The annual dedication service of teachers and officers was conducted by the minister, O. Hershel Folger. On Monday evening the Bible School Council and Christian Education Committee of the Greensboro Meeting met in the dining room of the meetinghouse for a barbecue and Brunswick stew supper. Mrs. Edgar Allred, Christian education director of the Presbyterian Church, spoke on the privilege and responsibility connected with the work of the Bible School and church. At the close of the meeting, Hershel Folger called attention to a display of his personal books and pamphlets, inviting those interested to take one home for study.

* * * *

OBERLIN, OHIO, Meeting welcomed old and new Oberlin College students at a picnic on the farm of Imre and Helen Domonkos. Of the thirty-two present, twenty-six were students representing Meetings from Minnesota to New England. Janet Knapp spoke of her experiences during three years teaching English at the Oberlin-in-China schools, which proved illuminating to the puzzle of China. About fifty students attended the next meeting for worship, when two students told of their summer's experience in AFSC work camps—one in Jamaica and the other in France. Jean Ritter, Clerk, announced that eight members planned to attend the Lake Erie Association of Friends Conference. The Clothing Committee announced collections in dorms and made plans for mending. Katherine

Biddle of Richmond, Indiana, heads the mending committee.

* * * *

NEWCASTLE, INDIANA, Friends are joining in a union meeting with other churches for a week in which Dr. Henry Hitt Crane, well known Methodist minister of Detroit will preach. They enjoyed a recent address by Cecelia Sheppard of Quaker Hill upon the occasion of a general Meeting of the United Society of Friends Women. The new director of the adult and youth choirs is Patricia Pearson. Their baseball team won the city championship and their Boy Scout work is promising. The youth choir gives a good account of its efforts.

The Quarterly Meeting has appointed Clara Bond, 532 South 11th Street, Newcastle, Indiana, as their representative on behalf of THE AMERICAN FRIEND. She will receive subscriptions and send in news.

* * * *

WABASH, INDIANA — The United Society of Friends Women of Wabash had a soul-searching meeting in September. An impressive installation service, prepared by Syvilla Johnson, was held for new officers at that time. Along with this group, the Monthly Meeting Committee has planned a full and interesting program for the year. Edward Linton, of Friends Mission in Tennessee, spoke at the Monthly Meeting fellowship supper in October, and, with characteristic humor, told of the needs in Tennessee. The Primary-Junior Missionary group are herding buffalo nickels during October and November for Indian missions. During the month of October, Wabash Friends are broadcasting their worship service over WWNI-FM station, Wabash, which has been especially helpful to shut-ins. There has been a marked increase in attendance at the morning worship service.

* * * *

PLEASANT GROVE—Friends of Western Yearly Meeting have found rich blessing in the leadership and fellowship of William J. Reagan, who spent September 23 to 26 ministering to the church and community. Through the efforts of the superintendent of schools and B. Orville Fisher, pastor of Pleasant Grove, arrangements were made for William Reagan to speak to each of the four school assemblies in the community, where he was well received. William Reagan was present at the Quarterly Meeting, September 24, leading in worship and guiding in selection of reading material. Rally Day services at Pleasant Grove were climaxed by a special worship service in the evening, under William Reagan's leadership, when the public school faculty were guests. His

closing address was to the local group of Western Churchmen on September 26.

* * * *

MARSHALLTOWN, IOWA — The twenty-fifth anniversary of the building of First Friends, Marshalltown, was observed October 23, by members and a large number of guests. The choir sang the same anthems and hymns that were used on the dedication Sunday, and there was other vocal and instrumental music. Charles O. Whitely, pastor at Grinnell, who was superintendent of Iowa Yearly Meeting when the church was dedicated as well as being a former pastor, spoke on "The Riven Veil." Orval H. Cox, pastor, read the Scripture lesson and made some introductory remarks.

A basket dinner was served in the church dining room. In the afternoon, Stella Worley led in the singing of hymns. Orval Cox presided and read letters, including one from Howard W. Cope, former pastor, and Rabbi Appel of Marshalltown. There was a period for reminiscence. The church was decorated with palms and flowers. The meeting closed with the singing of "Blest be the Tie."

* * * *

VICTORIA, B. C.—North-western Quarterly Meeting was held in Victoria, B. C., on Tenth Month, 8 and 9. Encouraging reports were received from Seattle, Victoria, and Willamette Valley Monthly Meetings. Details about scattered groups of Friends in Oregon, and of the starting of new meetings for worship were of interest. Charles Coe of Seattle told of plans for building the new University meetinghouse very shortly which, it is hoped, will lead to increased usefulness of this Friends Centre. Margaret Wittels gave an interesting report on Pacific Yearly Meeting held in Pasadena in August.

Following an expression of concern a letter was prepared to be sent from the Quarterly Meeting to the Secretary General of United Nations, the American Secretary of State, and Canadian Minister of External Affairs, urging that prompt action be taken on the Arab refugee problem. Attention to the urgency of their plight had been drawn by Emmet Gulley. Friends were present from Seattle, Vancouver, and Duncan, as well as from Victoria. It is hoped that it may be possible to accept the invitation of Willamette Valley Friends to hold the Spring Quarterly Meeting in Oregon.

* * * *

INDIANA YEARLY MEETING Society of Friends Women held their annual missionary luncheon at First Friends, Richmond, on Thursday during Yearly Meeting Week. Edna Burkett, president,

resided, and it was with regret that announcement was made of her resignation, due to removal from the Yearly Meeting. The Nominating Committee offered the following names where terms had expired: President, Hattie Leaser; Vice-President, Naomi Pyle; Secretary-Treasurer, Ellen Reece; Secretary of Children's Work, Margie McAdams; Secretary of Young People's Work, Mary Shugart. Special music was furnished by Pearl Barrett. The speaker of the hour was Mrs. William Biddle who told in a vivid way of the work and experiences of the group of college students in Jamaica last summer. Dr. and Mrs. Biddle directed this work project. A plate offering totaled \$51.71.

On Friday evening, while the men were having a banquet program, the women met in the auditorium. A song service was led by Lillian Chant. Devotional thoughts were brought by Mary Shugart. Mildred Dryer gave a violin solo, accompanied by Alta Carr. Marie Phinney of Upland, who with her husband served for a number of years as missionaries in Japan, spoke on "Faith at Sunrise." Marie Phinney wore a Japanese costume and brought interesting curios. The offering amounted to \$90.92. * * * *

WICHITA, KANSAS — An all-day celebration of the fiftieth anniversary of University Friends Meeting in Wichita, Kansas, was held Sunday, October 9, with a large attendance. The Meeting was organized in 1899, at the request of the Board of Friends University, which had been opened one year earlier by Kansas Yearly Meeting. The Meeting has grown from a membership of 88 to 1,021. In the morning meeting for worship, Errol T. Elliott, executive secretary of the Five Years Meeting and former assistant pastor, brought a challenging message on "Building the Church." Following this service, more than three hundred persons gathered around the tables in Recreation Hall at Friends University.

At 2:30 p. m., the group returned to the church and short talks on five phases of work and development were given: "Pastors and Ministry," by Daniel W. Binford; "Organization of the Church and its Membership," by Pauline Casado; "The Building and Its Progress," by Carl H. Davis; "Music Activities," by Dr. H. Ernest Crow; "Sunday School and Development of Youth Activities," by Justina Schultz. Greetings from former pastors and members were read. Dr. H. Claude Holmes, a charter member, presided in the afternoon, and two other charter members, Stella Holmes Smith and Albert Stubbs, were present.

In the evening a musical program was given by the choir. Former pastors in attendance, taking some part in the services, were: Charles and Celia Whitely from Grinnell, Iowa; Errol T. Elliott, Richmond; Lela E. Gordon, Okaloosa, Iowa; and Mrs. J. Arthur Woolman from Pasadena. The present pastor is Charles Lampman, and the director of religious education is Rita Stogsdill.

* * * *

RAYSVILLE, INDIANA—The Rural Life Committee of Raysville, Indiana, Meeting arranged for a home-coming, October 23. Joseph Youngs, former pastor, preached in the morning with old-time vigor, despite long illness. A bountiful basket dinner was enjoyed in the recently improved basement of the meetinghouse. In the afternoon session, Homer Biddlecum preached very acceptably from Thessalonians 1. One of the Young Friends, Lois Forbes, prepared and read a brief history of Raysville Meeting, and a number of Young Friends in Quaker costume held a business meeting after the manner of former years.

Zona White, another former pastor, in costume gave a monologue entitled, *The Quaker Widow*. After men and women Friends, also in costume, had called upon her and departed, she addressed her remarks to another caller, Thelma Cooper, who appeared in her grandmother's Quaker dress, bonnet and shawl. Visiting Friends registered from Muncie, Cumberland, Alexandria, Indianapolis, Williamsburg, New Palestine, New Castle, Mays, Ogden, Knightstown, Charlottesville, Richmond, Shirley, Noblesville, and Kennard. Raysville Monthly Meeting was established in 1857. Its largest membership in 1906 was eight hundred and two. From this Meeting there were set up Meetings in Grant City, Knightstown, Wilkinson, and Shirley. * * * *

QUAKERVILLE, NEBRASKA — In 1880, some Friends came from Ohio in covered wagons and settled on the raw prairie of central Nebraska. The place was named Quakerville. Soon more settlers came in, railroads and towns were built, with Smithfield on the East, and Elwood near the center.

A meetinghouse was built and called Elwood Monthly Meeting. Meetings were often held in addition to the regular services. The neighborhood was known for Christian living in daily life.

Automobiles came. The meetinghouse burned down, and meeting was held for a number of years in the neighborhood school house. Then the busses came and took the children to town to school, resulting in the children going to town for church and the parents following.

ATTORNEY

desires to quit eastern metropolitan area for smaller city or rural community. Married, 35, seeks association with attorney, or position with progressive business firm in capacity appropriate to ability and educational background. Ten years practice. Highest references. Will travel for interview. Write Box CF, THE AMERICAN FRIEND.

Many moved away to other places. Old Quakerville was dead—almost.

A reunion was planned for the 7th and 8th of September, 1949, and Friends swooped down on Elwood and Old Quakerville from coast to coast, coming from ten different states for the two-day reunion.

The only living ex-pastor, Wilbur K. Thomas, was present and led in prayer and spoke briefly. Two of the pioneer first generation members, Link and Nettie Birt, were present. Large picnic dinners were enjoyed each day, reminding us of the spreads at the famed two-day meetings of yore. Old Quakerville lived again.

From Our Readers

FOCUS ON RURAL MEETING

Editor, THE AMERICAN FRIEND:

As I think of the coming sessions of the Five Years Meeting which will be held next year I remember the fellowship between the Friends who are privileged to meet on such an occasion. This contact is valuable, particularly to those of us who are somewhat removed by distance from other Yearly Meetings. As many of our Meetings are rural or semi-rural, I should be glad if some consideration could be given to the service Friends can give in these Meetings.

Your Friend in His Service,
BLAINE G. BRONNER

P. O. Box 160
Spring Valley, California

NOTE OF APPRECIATION

Editor, THE AMERICAN FRIEND:

On my return to London at the end of October, I want to thank all American Friends warmly for their kindness and generosity and for all the opportunities to share life and experience. The inspiration of Pendle Hill, Yearly, Quarterly, and Monthly Meetings, institutes, conferences, innumerable talks and discussions, and of the hospitality of Friends in their homes goes with me to the harrassed Continent of Europe, and I feel that I can best thank Friends

by sharing deepened vision of the brotherhood of all men and of the guidance of God with many, who may find it difficult to believe in these things.

May God help us all to work for a world where all people can become friends.

Sincerely yours,
Marie Louise Moll

COMMENDS ARTICLE ON OUR FAITH

Editor, THE AMERICAN FRIEND:

I find myself interested in the last copy of THE AMERICAN FRIEND, especially page 330, "Our Faith and Holy Obedience." Our most important testimony is the inner light, Christ within transforming the divine will into human action. If there is no Christ there is no true knowledge of evil, no life—I John 5:12, Romans 8:9. That was Fox's great discovery. God's elect are his born-again creatures, II Peter 1:4, 3:18.

I hope to see more Friends interested in I John 1:1-4. Truly our fellowship is with the Father and with his Son, Jesus Christ. We must be born again, translated into God's Kingdom, delivered from the power of darkness, become partakers of his righteousness, Matthew 6:33, and his divine nature, II Peter 1:4. John Woolman's Journal states, "That which is of God gathers to God."

All who fellowship with our Lord can fellowship in love and unity with all others who do likewise.

Richard J. S. Bullock

7th and Franklin Streets
Denton, Maryland

FOR A LIVING SILENCE

Editor, THE AMERICAN FRIEND:

Sometimes ideas combine to compel one to think. So it must be with regard to our worship among "pastoral" Friends. Have you read Norman Vincent Peale's *A Guide To Confident Living*? If so, you must have been impressed by at least one of his ideas.

He writes, "One technique used in the service of public worship which has produced amazing results is the period of directed quietness. Attendance at Quaker Meetings had taught me the value of creative silence. In meeting with the Friends, I derived great personal benefit such as lowering of tension, strength over fear and mental clarification which helped me in one or two instances to the most astounding solution of problems. The Friends, of course, have the advantage of long years of training in the tradition of silent meditation. . . ."

And again Dr. Peale uses words like

these in his services, "We have come here this morning because God is in this place and we want to make contact with Him. This greatest of all experiences possible to human beings is best accomplished through silence. It is possible for every person in this church now to establish such a close contact with God that he shall be recreated . . . Let us, therefore, practice now a moment of absolute silence. I suggest that you allow your body to assume a relaxed position in order that tension may go out of you. Perhaps you may

wish to close your eyes to shut out the world. In this moment of silence, the one thing you must not do is to think about yourself or any of your problems. Instead, think about God for one minute and conceive of Him as now recreating you. Let us retire into a vivid and vibrant period of creative meditation."

Leaders of many other denominations are learning of the recreative power of silence, just as we "pastoral" Friends are giving up this part of our birthright. Nor can we say we are selling

HALF TIME—ONE-FOURTH OF THE WAY

This Letter Has Gone Out to All of Our Meetings

Dear Friends of the Five Years Meeting:

May we take a few minutes just now to report on the present condition of our UNITED SERVICES FUNDS?

We are half way through the fiscal year and have received one-fourth of the necessary funds for the year's work. That is the situation briefly and approximately. Two of our boards have had to borrow in order to take care of current expenses. Here are the figures to September 30, 1949.

Baltimore	\$ 808.52
California	73.00
Canada	20.00
Indiana	11,506.79
Iowa	6,121.80
Nebraska	587.51
New England	235.22
New York	210.50
North Carolina	1,560.30
Western	6,985.51
Wilmington	1,105.68
United Society of Friends Women....	688.49
Other Sources	1,019.92
Total	\$30,923.24

Compared to last year's receipts—as of September 30, 1948—our situation is slightly improved both as to dollars and per cent of the total funds. It is clear, however, that the improvement is not sufficient, by a wide margin, to sustain our UNITED SERVICES. We urge you to do everything in your power to stimulate Friends in your Meeting to share generously now in our united program.

We want to emphasize again that, since our giving to UNITED SERVICES is entirely voluntary, there is no limit to the amount individual Friends and Meetings may give.

We enclose a poster which we hope will assist you in presenting this urgent message. We believe that this time of the year, when most communities are swinging vigorously into the fall and winter program, is a good time to bring our UNITED SERVICES strongly before our people. Thank you for your help.

Sincerely your friends,

EXECUTIVE COMMITTEE OF THE
FIVE YEARS MEETING

NORMAN E. YOUNG

we are not even getting a bowl of soup in return.

A Friends' minister put a question to the congregation upon one occasion: "When do you feel Christ nearest or most clearly in the meeting for worship?" There was a possibility of five different answers regarding five parts of worship: in the singing, the reading of Scripture, the sermon or message, prayer, and silence. The answer to the question was almost unanimous—the presence of Christ was felt most clearly in the time of silence. Silence as a creative part of worship is a part of our heritage above all other Christian groups. It is a part worth keeping.

The other part of our heritage, which seems to be losing out among Friends, is the responsibility of the member for worship. Sometimes one questions whether the minister wants others to take part. That brings us to the thought-provoking article in these pages on September 15 by Elton Trueblood. After suggesting that often Protestant churches are clergy-centered, one remembers the description given of many church services. "In most churches it is still true that the people do very little except to sit in the pews and make financial contributions. The minister, with the help of the choir, puts on the show while the people sit and watch or listen, and then he retires to other end of the building while the members of the 'audience' tell him how well he performed."

If there is any group of Christians of which the above should *not* be true, it is the Friends. Yet hasn't this been the trend among us? Haven't we ministers come to enjoy the compliments at the end of the meeting? Most Friends are polite enough to try to say something nice, or keep still.

If our Meetings lose their silence and their participation, the most valuable parts would seem to be lost. It is the duty of the Meeting on Ministry and Counsel to seek the most effective worship possible for each Meeting. It is their duty to see that silence and participation retain a central position in our meetings for worship.

MILTON H. HADLEY

High Point, North Carolina

SUNDAY SCHOOL LESSON

(Continued from page 364)

be afraid of public opinion, is he anxious for personal gain, is he seeking for high position, is he anxious to please public opinion? All of these things are part of what he says. To be an honest man, to say that truth is truth in every aspect of life, to harbor no insincerity, to seek no personal advancement by currying public favor, and to be com-

pletely fearless of consequences, if that is what it takes to make a prophet, perhaps it is no wonder we have had so few of them.

Questions:

1. How important is motive in human behavior? Do people ever do good things from evil motives? Does this make the thing they do evil?
2. Do you think you would be capable of separating the true from the false prophets in our society?
3. Should a prophet have no concern as to whether his message is accepted or not? If so, why give the message?

BIRTHS

CURLESS—To Robert and Virginia Curless, a daughter, Roberta Jo, August 17, at White's Institute, Wabash, Indiana.

DALE—To Lewis and Leah Dale, Jr., of Wabash, Indiana, on October 10, a daughter, Linda Jane.

HARRIS—To Howard L. and Rosemary Harris a daughter, Heather, on August 15, in Wichita, Kansas.

HERMSDORFER—To Virgil and Dorothy Lee Hermsdorfer in Indianapolis, Indiana, on September 3, a son, John Robert.

LATHAM—To Arthold and Cathryn Linville Latham a daughter, Sarah Marie, on October 13, in Union, Iowa.



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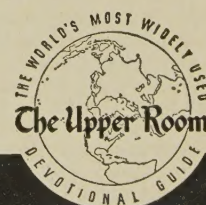
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MEEK—To Francis and Mary Ellen Meek in Indianapolis, Indiana, a daughter, Patricia Ann, on September 2.

STITZ—To Milton and Joan Stitz of Archibald, Ohio, on August 12, a son, Steven Hartley.

WHITE—To Paul and Wilma Fidler White a daughter, Patricia Ann, on October 17, in Marshalltown, Iowa.

WILLIAMS—To Loren and Marjorie Williams on September 14, a daughter, Linda Jane, at Wabash, Indiana.

MARRIAGES

PARTRIDGE-RICHARDS—Alice G. Richards, daughter of Mrs. Maud Gimre, to Dean Partridge in Marshalltown, Iowa, September 21, with Orval H. Cox officiating.

RICKER-WEBB—Margaret Webb, daughter of Mr. and Mrs. Earl Webb of Berne, Indiana, to Ben Ricker, Jr., on August 28, at Berne Evangelical-United Brethren Church, with the father of the groom officiating, assisted by the pastor of the bride, Rev. Karl Tauber.

DEATHS

FARQUHAR—Laurena Hunt Farquhar on June 4 in her home in Wilmington, Ohio. She was the daughter of Thomas Clarkson and Marianna Bailey Hunt and was born near Martinsville, Ohio, in 1866. She was a birthright Friend. From 1914 to 1922, she served as secretary on the Wilmington College Board of Trustees; from 1922 to 1936, on the American Friends Board of Missions; and from 1922 to 1940, on the Executive Committee of the Five Years Meeting. She was preceded in death by her husband, Milton J. Farquhar, in 1929. Also her daughter Rebecca Farquhar McQuiston, for many years a missionary in Egypt, and her son, Francis Hunt Farquhar of Wilmington, preceded her in death. Surviving are a daughter, Harriet Blossom of Richmond, Indiana, ten grandchildren and two great grandchildren.

MASON—Cora Ann Patterson Mason at her home near Carlisle, Iowa, September 4, aged eighty-four years. She was a faithful member of Middle River Friends Meeting throughout long years. Her husband, James A. Mason, preceded her in death. Surviving are a daughter, Ermile Hunt; a brother, Saul Patterson; a granddaughter and three great grandchildren. Services were held in Middle River Church with Herschel and Mildred Mendenhall, former pastors, in charge.

REEVE—Charles A. Reeve on September 17, in Indianapolis, Indiana. He was a lifelong member of Friends, and was born in the Fairfield community. He was graduated from old Friends Central Academy in Plainfield and from Earlham College in 1900. He was associated with the Ballard Ice Cream Company for forty-five years, having been its president since 1928. For half a century he has been a member of First Friends Church, Indianapolis, where he has contributed profoundly to the spiritual strength of children, youth, and adults alike. Among Boards upon which he had served were the Indianapolis Asylum for Friendless Colored Children; the Bertha Ballard Home Association; the Wheeler City Rescue Mission; and he was a trustee of Earlham College, and active in Western Yearly Meeting. Services were held

in Indianapolis with burial in Fairfield cemetery.

Survivors include the widow, Katherine O. Reeve; a sister, Emma Reeve Kellum of Mooresville, Indiana; and two nephews, Donald R. Kellum of Indianapolis and Charles R. Kellum of Mooresville, Indiana.

SHINN—Lydia Wright Shinn on September 22 at the home of her daughter in Chicago at the age of eighty-six

years. She was a member of 57th Street Meeting. She was born near Salem, Indiana, attended Earlham College, and School of Nursing. She taught in Friends school for Negro youth in Virginia, and served as nurse in Goucher College. She was united in marriage with Wilbur T. Shinn in 1897. Surviving is a daughter, Ann Louise Sanford.

SMITH—George W. Smith suddenly on September 29 at his home in Glen

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Falls, New York. He was a member of the Friends Church of Glens Falls. Survivors are his widow, Lottie Clements Smith; a sister, Mrs. Samuel Chadwick; and two brothers, Edward and Leonard Smith, all of Glens Falls. Services were conducted by Cecil E. Pearson, pastor of South Glens Falls Friends Church, and Robert Rumsey, pastor of Glens Falls Friends Church. Interment was in Glens Falls.

WILSON—Enos Wilson on October 26 at Waynesville, Ohio, aged eighty-eight years. He was the son of Amos and Mary Ballard Wilson, and was born near Waynesville and lived his entire life in that community. He was a member of Caesars Creek Meeting where services were held, with burial in Caesars Creek cemetery.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert Pettengill, Pastor.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 127 N. E. First Avenue, elevator to third floor. Worship, First day at 3:00 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Fe. 6-3372.

PITTSBURG, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburg 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 5002 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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BUCK HILL BULLETIN

A recent issue of LIFE magazine (August 29th) has a beautiful four-color illustration of an oil painting of Mt. Corcoran (where is Mt. Corcoran?), for which the artist, Albert Bierstadt, received \$7,000.00. The statement is also made that "other pictures by Bierstadt brought up to \$35,000.00."

One of our Directors had a friend who owned an unnamed painting of a mountain presumably in the Pacific Northwest. He gave it to our Director, and the latter having no suitable place for it, presented it to the Buck Hill Art Association. It turned out to be a genuine Bierstadt. It has now been removed from its rather obscure position on the main stairway to which, in our ignorance, it had been consigned. It is much admired and appreciated in its new location at the left end of the corridor on the Exchange floor, near the entrance to the East Room.

The Buck Hill Art Association has received several gifts of oil paintings from other friends which have been much appreciated additions to their collection. The time will come when it may be necessary to have a special room to exhibit the treasures now hanging on the walls of the various public rooms of

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